

Kingsport, Tennessee. Last year Elizabethton, Tennessee, began to participate. In one week 100,000 persons were reached with the gospel, exclusive of school, radio and television audiences. Each town has a local mission chairman, who is a member of the over-all committee of which Ferguson Wood, minister of the First Presbyterian Church, Johnson City, is chairman and Donald R. Fauble, minister of Holy Trinity Evangelical Lutheran Church at Kingsport, is secretary. Among the 21 speakers who will serve in the 1957 mission are Charles L. Allen of Atlanta, Methodist Bishop Hazen G. Werner of Ohio, R. J. Robinson of Augusta, Charles R. Goff of Chicago, Congressman Walter Judd and Clarence Cranford of Washington, D. C., and R. E. Goodrich of Dallas. This Appalachian Preaching Mission is intelligently conceived, church-centered evangelism. It recognizes that the ties which unite the churches of a distinct region are an asset, and it strengthens those bonds of Christian fellowship. It puts to practical use the concern of evangelical Christianity that the gospel shall be preached and the ecumenical church strengthened at the same time. It recognizes the ecumenical concern of the churches for the communities of which they are a part, and the concern of those communities for the vitality of the churches. It makes efficient use of high-bracket manpower which is glad to serve in an enterprise so broadly and generously conceived. The most surprising aspect of the Appalachian Preaching Mission is that it is, so far as we know, unique. The Florida Chain of Missionary Assemblies is organized along the same lines, but serves another purpose.

Clinton Minister Lives His Faith

THERE IS A TIME for words and there is a time for deeds. Paul W. Turner, minister of the First Baptist Church at Clinton, Tennessee, knows the difference between those times and has the courage to act when deeds are the order of the day. Now it seems his courage may chain-react throughout the land. His moment for deeds came when six Negro children were endangered because white citizens' council members inflamed white children against their colored schoolmates. Mr. Turner simply walked with the Negro children to school. He delivered them safely. But on his way home, as the whole nation now knows, he was attacked by a half-dozen segregationists. On December 5 the *Nashville Tennessean* carried the picture of an automobile, parked at the scene of the attack, which had been spattered with Paul Turner's blood. Neither the minister nor his attackers could have anticipated the amazing consequences of their actions. Newspapers all over the country, including the south, headlined their outrage. The federal government, long inactive, suddenly started proceedings against the Clinton mobsters. The Clinton school board, which had cringingly allowed D. J. Brittain, Jr., superintendent of schools, to stand unsupported against racist chaos, came to his defense. Clinton showed its true colors on that day when it defeated by four to one citizens' council candidates for city offices. Ministerial associations and councils of churches in Knoxville and other near-by places came to Turner's support. Even more important, his own congregation backed him. And

he received "literally thousands of telegrams and letters from all over the country." On the following Sunday, December 9, Paul Turner addressed an unusually large congregation in First Baptist Church, pleading for brotherly love and declaring: "Americans stand for law and order, knowing that wherever anarchy prevails no one has any freedom." His church bulletin urged people to "think of the Negro as a person and treat him accordingly," and to "continually strive to conquer all prejudice and eliminate from our speech all terms of contempt and from our conduct all actions of ill will." It declared: "We shall be willing for the Negro to enjoy the rights granted him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds and to receive equal service for equal payment on public carriers and conveniences." These are good principles, and suddenly they have come alive because a minister of Jesus Christ willingly shed his blood for them on an ordinary morning in a small Tennessee town.

The Color of Christmas

GARRY MOORE was never funnier than that day last December when he told his television audience about the trouble he had finding a green Christmas tree. New York city florists had plenty of evergreens, but no green ones. All had been improved. There were silver ones and blue ones and pink ones. There were even greenish ones, but no plain grown-green ones.

Now there is nothing wrong with a lavender Christmas tree, if you happen to like lavender. A chartreuse card probably carries the Christmas greeting as well as one of any other color. No one would arbitrarily force limits on the chromatic imaginations of florists or designers. God didn't use a lot of lavender or chartreuse, but he did install fantasies and technical proficiencies in human beings along with freedom to invent and improvise the enhancement of creation.

The only question the Christian might put to all this frothy novelty in our decoration is whether the new breadth of Christmas imagination might not betray an increasing shallowness in Christmas conviction. Is it just "good old days" carping to remember respectfully a time when vital reds and hearty greens were the repeated motifs? Or could the switch from strong primary colors to derivative pastels hint something worrisome about current Christian conceptions and commitments?

The symbol must not be overplayed, but the plain fact is that there are powerful, primary formulations and understandings of the Christmas gospel, and there are pretty, pastel ones. And it doesn't take new shades in gift wrappings to show us which enjoys present popularity.

Some lovely versions of what Christmas is all about miss the depth and strength of more traditional versions because our contemporaries are too nice to start their understanding where the church used to start its own. If you can't see any more that things are so badly off with the world, then of course you will diminish the stature of the person who has come to set things right,

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